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# INDIANS AT + WORK



OCTOBER 1, 1937

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS  
WASHINGTON, D.C.





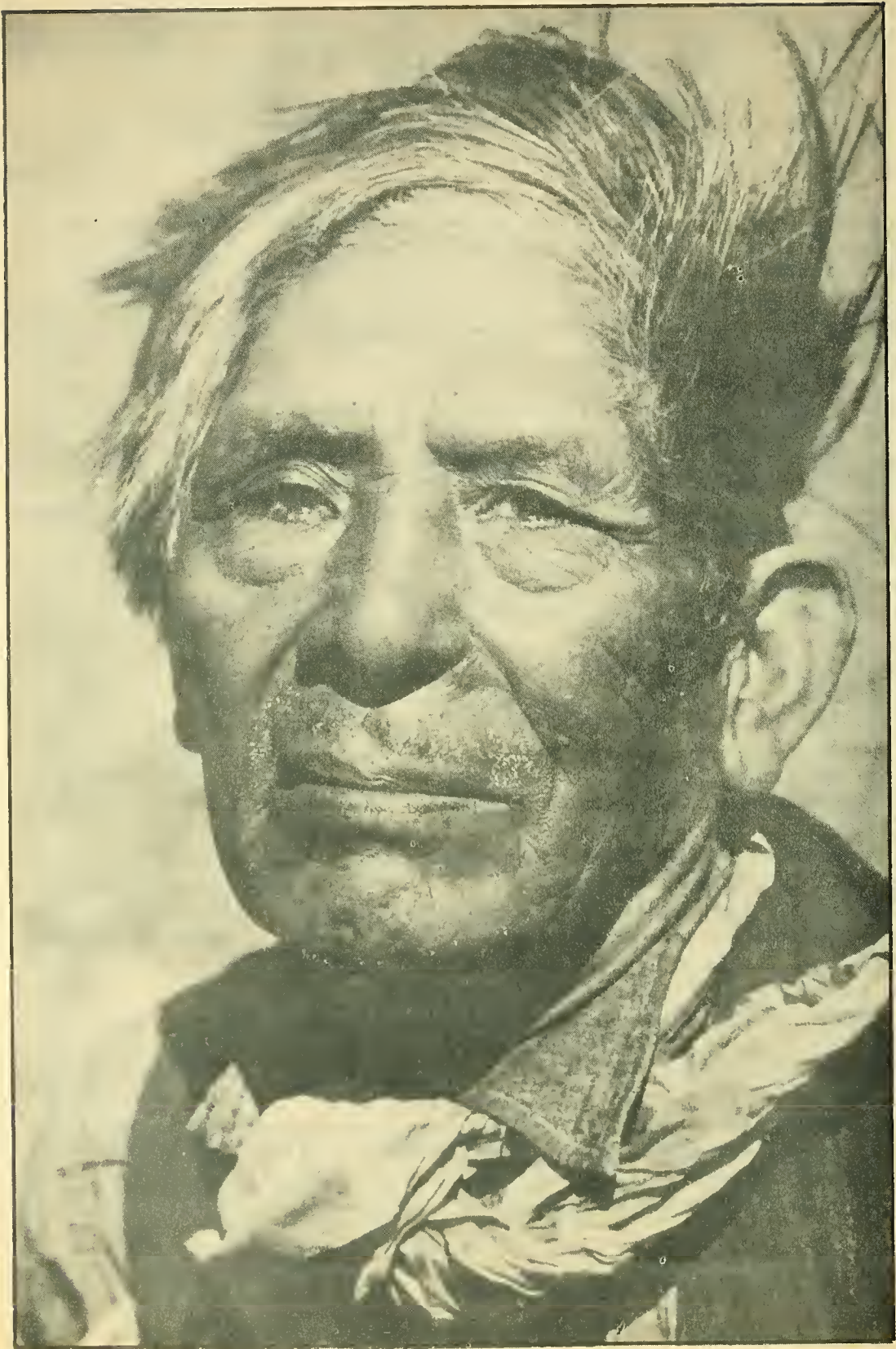
# I N D I A N S    A T    W O R K

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A 90-YEAR-OLD INDIAN FROM THE ROUND VALLEY  
RESERVATION, NEAR COVELO, CALIFORNIA



Photograph by Carl Kley - San Francisco



# · INDIANS · AT · WORK ·

A News Sheet for Indians  
and the Indian Service

VOLUME V

OCTOBER 1, 1937

NUMBER 1

This editorial gives a few perspectives of Indian facts  
for the past four years.

\* \* \* \* \*

Extension has compiled, for the annual report, statistics  
of the Indian acreage transferred from white lessee control to In-  
dian use. Among the items are these:

In 1934, the Montana Blackfeet grazed 44,926 acres of their  
own land. In 1936 they grazed 324,531.

The Indians of the Crow reservation in Montana in 1934  
grazed 62,343 acres. In 1936 they grazed 142,334 acres.

At Fort Belknap, Montana, the Indian-grazed acreage was in-  
creased from 177,788 in 1934 to 285,250 in 1936.

At Fort Hall, Idaho, the Indian-grazed acreage more than  
doubled, from 80,000 to 171,900.

The Shoshones and Arapahoes in Wyoming made about the same  
record - from 244,138 acres in 1934 to 536,531 acres in 1936.

These figures mean increased Indian industry, increased capital values owned and used by Indians, and some increase of white opposition to the program of Indian use of Indian lands.

\* \* \* \* \*

About one year ago, I listened to the prediction (it came from friendly and well-informed sources) that the Jicarilla-Apaches would not be ready for Indian Reorganization Act enterprises for years and years to come.

But talking with the Jicarillas, I encountered questions which probed to the very heart of the problem and the hope represented by the Reorganization-Act.

The prophecies were upset by the Jicarillas. They voted on their constitution July 3, 1937 and their vote was 242 to 2. They voted on their charter September 4, 1937, and their vote was 204, unanimous.

Now the Jicarillas are taking, with unanimity, steps which probably will establish their once-reputedly backward tribe as the first in the whole country to take over and manage its own trading operations - wholesale and retail live-stock and commodities - on a cooperative basis.

\* \* \* \* \*

The broad record of the Indian Reorganization Act yields these figures:

Indians numbering 252,211 are now under the Act. They



are grouped into tribes or bands numbering 206. They represent 68.8 per cent of the total of Indians in the United States and Alaska.

Sixty-nine tribes, with 89,143 members, have adopted constitutions and by-laws under the Reorganization Act. Forty-one tribes with 40,247 members have ratified their charters of incorporation.

No tribe or group which has adopted the Act or which (in Oklahoma and Alaska) has been brought within the terms of the Act by blanket legislation, has asked by vote or by majority petition to be relieved of the terms of the Act.

So much unanimity could not have been prophesied three years ago. How different are these solid facts from the announcements made in anti-reorganization-act propaganda from time to time!

\* \* \* \* \*

Indians as a pan-American subject are coming more and more into their own. There hardly is a country south of the Rio Grande, with any important Indian population, which is not being stirred by Indian welfare movements. And an International Congress to deal with Indian matters has been tentatively planned for LaPaz, Bolivia, next summer. There are more than 25,000,000 individuals properly and genuinely termed Indians - knowing themselves as Indians and recognized as such by their neighbors, in the hemisphere.

\* \* \* \* \*

What may be done in our own Indian Service can have a significance even wider than Indians in the Western Hemisphere. An example has reached me lately, in a report of the Chief Native Commissioner and Secretary for Native Affairs of Southern Rhodesia, Africa.

The big enterprise of soil conservation, carried out as a human and economic and not merely an engineering program, took its rise in the United States on the Navajo Reservation, and thereafter on the Pueblo lands in New Mexico. One of the controlling principles of soil conservation, as worked out in the last four years in the United States, is conservation not through the sequestration of resources but through their wise use.

The Rhodesian annual report from start to finish interweaves soil conservation with training of the native chiefs, extension work among Rhodesian natives, land-use planning; and indeed, the whole of the native program parallels our Indian experience. Soil conservation in Africa, both as a necessity realized and a program being attacked through physical and social techniques, has been decisively influenced from the United States.

\* \* \* \* \*

On September 15, the Southwestern demonstration of recruitment and in-service training for administrative posts in the Indian



Service was launched. Seven "internes," under a director of training, went to work in the Rio Grande and Colorado Basin areas. These men will be tried out in human-relation and administrative assignments of increasing difficulty. As workers they will be responsible entirely to the local administrative chiefs of Indian Service and other related Federal services. After one or two years they will compete in open competitive examinations for civil service status. The National Institute of Public Affairs has helped us find the men and will help us direct their training. The project will be evaluated, from the standpoint of the personnel needs as seen in Washington, by an inter-departmental committee of representatives of the Departments of Agriculture and Interior and the Civil Service Commission. This project is one of a number of comparable ones being launched by federal, state and municipal agencies at this time. It strikes toward one of the root problems of democratic government.

JOHN COLLIER

Commissioner of Indian Affairs

\* \* \* \* \*

## IMPORTANT SHIFTS OF PERSONNEL ARE MADE IN LAKE STATES

Two Indians were promoted in shifts made in the Indian Service during September. The Indian promotions were among three executive changes made as part of a series of readjustments in the Great Lakes area, where a major step in coordinating Indian Service activities is now going forward.

Mark L. Burns, member of the Chippewa Tribe and Superintendent of the Consolidated Chippewa Agency at Cass Lake, Minnesota, became coordinator for the Indian Service in the Lakes region and Peru Farver, Choctaw, became superintendent of the Tomah Agency at Tomah, Wisconsin. Dr. Louis Balsam, field representative of the Commissioner of Indian Affairs, became head of the Consolidated Chippewa Agency on September 13.

Mr. Burns is a veteran of the Indian Service, to which he transferred from the U. S. Forest Service in 1908. He has been a lumberman, a logger and a timber cruiser. In 1925 he was made superintendent of the Red Lake Agency, Minnesota, and in 1930 was transferred to the superintendency of the Consolidated Chippewa Agency. Last year he became acting coordinator of the Lakes area while still serving as superintendent. He will now devote all of his time to his extensive regional activities, coordinating and assisting Indian groups in far isolated areas of three states. His wide acquaintance with both Indians and white persons gives him an especial advantage in his expanded activity.

Mr. Farver was educated at Choctaw tribal schools and at Kendall College (now the University of Tulsa). He has been boys' adviser at Haskell Institute, and was at one time superintendent of Armstrong Academy, one of the famous schools established by the Choctaw Nation and conducted by the American Indian Mission Board. Most recently he has been serving as a field agent, assisting Indian groups to organize and obtain the benefits of the Indian Reorganization Act.

Dr. Balsam also has a record of diverse experience and achievements. Having won success in business, he retired from publishing and advertising affiliations and devoted himself to sociological study and research abroad, paying particular attention to primitive peoples. Returning to the United States he continued his sociological work and acquired a Ph. D. at Harvard. Subsequently he served as personnel chief of a Massachusetts prison colony and became professor of sociology at Clark University in Worcester. He joined the Indian Service and after a year of varied assignments, was selected to administer the Consolidated Chippewa Agency.

Coordination of Indian Service activities in Wisconsin, Minnesota and Michigan is in line with a twofold present-day Indian Service policy of

decentralizing the Washington Office authority and cooperating closely with state officials. The Lake States constitute a proving-ground for this policy, both because the problems of these Indians are diverse and serious and because state departments have actively concerned themselves with Indian matters.

An acute economic situation has faced the 26,000 Lake States Chippewas - the third largest Indian tribe in the United States, exceeded in numbers only by the Navajos and Sioux. With the decline of their once great timber industry and the break-up and subsequent sale of much of their tribal land, main sources of livelihood all but disappeared. Recent efforts of the Indian Service have been aimed to improve Indian opportunity for self-support.

In part toward this end Washington representatives of the Indian Service conferred for several days in Minneapolis last May with representatives of the six Lake States Indian Service jurisdictions. Facts and opinions were pooled and plans were laid for a concerted program of Indian rehabilitation in the Lakes States area. An important step in this direction is being taken by the current personnel shifts. Major steps previously taken include: purchases of land at Bay Mills, Sugar Island and Isabella, Michigan; at Leech Lake, Prairie Island, Granite Falls, Morton, Mille Lac, White Earth and Grand Portage reservations in Minnesota; and at the Bad River, Mole Lake, Oneida, Red Cliff, St. Croix and Stockbridge areas in Wisconsin; inauguration of a work relief program of building and repairing barns and houses and of building community houses; and revitalizing Indian groups under the Indian Reorganization Act of June, 1934. All groups in Wisconsin, Minnesota or Michigan voted to include themselves within its application. Five Wisconsin groups, all of the nine groups in Minnesota and all three Michigan Indian groups have now adopted constitutions as permitted by the Act. Most of these groups have also adopted charters enabling them to transact business as tribal corporations.

\* \* \* \* \*

#### RECENT PERSONNEL SHIFTS

Recent shifts in Indian Service personnel include the following:

Donald H. Wattson leaves the superintendency of the Consolidated Ute Agency to head credit work in Oklahoma, with headquarters at Oklahoma City. Patrick J. Fitzsimmons goes from Oklahoma to Phoenix, Arizona, to take charge of credit work in the Southwest, in lieu of A. L. Walker, who has been assigned to a special study of irrigation costs. Samuel F. Stacher, who was superintendent of the Eastern Navajo Agency before the Navajo consolidation, and who more recently has been serving as an assistant land field agent, now heads the Consolidated Ute Agency. Appropriations for land work have been curtailed and Mr. Stacher's former position will not be filled.



TRANSFERS OF CHIEF CLERKS MADE EFFECTIVE OCTOBER 1

	<u>From</u>	<u>To</u>
Walter J. Clark .....	Fort Hall, Idaho .....	Consolidated Chippewa, Minn.
Everett Euneau .....	Standing Rock, N. D. ...	Blackfeet, Montana
Fred Geeslin .....	United Pueblos, N. M. ..	Neah Bay (Under Taholah Agency, Washington) - to serve as Field Agent.
Edythe B. Jermark ....	Klamath, Oregon .....	Warm Springs, Oregon
Rex A. Jones .....	Warm Springs, Oregon ...	Fort Hall, Idaho
Joseph King .....	Consolidated Chippewa, Minnesota .....	Standing Rock, N. D.
Harold M. Knutson ....	Blackfeet, Montana .....	United Pueblos, N. M.
Joseph S. Monks .....	Consolidated Chippewa, Minnesota .....	Klamath, Oregon.

\* \* \* \* \*

CHANGES IN INDIAN ARTS AND CRAFTS BOARD PERSONNEL

Two changes within the personnel of the Indian Arts and Crafts Board were made effective July 1.

Mr. Louis C. West, who had been general manager of the Board, has become a member of the Indian Service's Education Division staff and also a member of the Board itself. The membership of the Board now consists of: John Collier, chairman; E. K. Burlew, Administrative Assistant to the Secretary of the Interior; Louis C. West, of the Education Division, Office of Indian Affairs; Dr. A. V. Kidder, of the Carnegie Institution of Washington; and Lorenzo Hubbell, of Oraibi, Arizona.

Mr. René d'Harmoncourt, formerly assistant to the general manager of the Board, is now its general manager.

MUCH NEEDED NEW CONSTRUCTION FOR ALASKA WILL  
PROVIDE SCHOOL SPACE FOR 200 HITHERTO UNSCHOOLED CHILDREN

The Interior Department Appropriation Act for the present fiscal year includes an item of \$119,000 for the construction of several new community day school buildings in Alaska. These replacements and additions will fill urgent needs. The Indian Service conducts schools at one hundred stations in Alaska. It is hoped that Congress will approve appropriations for new construction in approximately ten native villages each year for four years. Alaska's climate is so severe in some areas that school buildings must be replaced every twenty years. The new construction program provides for combined day school and teachers' residence buildings at the following places:

Mekoryuk, Nunivak Island. This is one of the most isolated stations in Alaska; it has communication with the outside world only once or twice a year and then only during the summer months when it is visited by the Indian Office supply ship, North Star, and usually by one other vessel such as a Coast Guard cutter or a trading vessel.

Colville, on the Arctic coast east of Point Barrow. Colville is at the mouth of the Colville River and can be reached by boat only during a period of about two weeks in the late summer.

New schools will also be built at Kwiguk, at the south mouth of the Yukon River and at English Bay, at the southern tip of Kenai Peninsula, near Seward.

At all four of these places the natives have hitherto been without a school. The new construction program will provide school facilities for approximately 200 of the 1,250 native children in Alaska who have up to now been denied educational privileges.

New schools will replace old and dilapidated buildings at Teller, on the west coast of Seward Peninsula; Nondalton, on Lake Clark, Hooper Bay, on the coast of Bering Sea, one of the largest and most primitive native villages in Alaska; Umnak, in the Aleutian Islands; Pilot Point (Ugashik) on the north shore of the Alaska Peninsula where, since the school building burned about five years ago, school has been held in a salmon cannery; and Gambell, on St. Lawrence Island, where the 50-year-old school building was literally falling apart.

The appropriation bill also contains an item of \$196,000 for new hospital construction. Included in this sum is \$150,000 for the construction of a fifty-bed hospital for natives at Bethel, on the Kuskokwim River. This hospital, which has been desperately needed, will serve a population of some 4,000 natives.

DATA ON INDIAN SERVICE

U N I T	POPULATION	L A N D		PERSONNEL		U N I T
		Allotted Acres	Total Acres	REGULAR Number	TOTAL* Number	
Alaska	29,983	Unallotted	457,000	380	483	Alaska
Bismarck School	-	-	250	17	17	Bismarck School
Blackfeet	4,118	1,161,424	1,207,142	51	280	Blackfeet
Carson	5,944	14,569	719,343	135	696	Carson
Cherokee	3,297	Unallotted	63,211	54	364	Cherokee
Cheyenne & Arapaho	2,818	173,586	173,626	76	278	Cheyenne & Arapaho
Cheyenne River	3,421	917,298	1,364,605	104	333	Cheyenne River
Chicago Warehouse	-	-	-	17	31	Chicago Warehouse
Chilocco School	-	-	8,640	77	79	Chilocco School
Choctaw	1,841	-	2,755	38	40	Choctaw
Choctaw-Chickasaw San.	-	-	1,920	24	102	Choctaw-Chickasaw San.
Claremore Hospital	-	-	5	19	85	Claremore Hospital
Coeur d' Alene	2,247	149,808	188,062	24	123	Coeur d' Alene
Colorado River	2,015	16,670	392,797	40	168	Colorado River
Colville	3,984	356,734	659,382	59	485	Colville
Consolidated Chippewa	12,936	177,854	214,207	86	514	Consolidated Chippewa
Consolidated Ute	877	39,400	565,549	74	230	Consolidated Ute
Crow	2,127	1,835,918	2,112,983	46	284	Crow
Crow Creek	1,572	266,133	279,271	38	166	Crow Creek
Five Civilized Tribes	72,626	1,472,724	1,518,675	242	1,211	Five Civilized Tribes
Flandreau	270	-	1,040	56	155	Flandreau
Flathead	3,051	227,458	472,470	26	288	Flathead
Fort Apache	2,726	Unallotted	1,161,290	106	722	Fort Apache
Fort Belknap	1,436	544,878	616,185	46	244	Fort Belknap
Fort Berthold	1,647	482,368	493,501	40	160	Fort Berthold
Fort Hall	1,982	314,513	342,350	54	178	Fort Hall
Fort Lapwai San.	-	-	1,347	38	41	Fort Lapwai San.
Fort Peck	2,747	1,093,252	1,138,102	54	351	Fort Peck
Fort Totten	1,005	54,372	55,610	39	128	Fort Totten
Great Lakes	7,515	156,965	201,254	53	448	Great Lakes
Haskell	-	-	997	68	77	Haskell
Hoopa Valley	1,954	17,719	114,092	26	117	Hoopa Valley
Hopi	3,010	Unallotted	2,500,000	83	308	Hopi
Jicarilla	703	354,327	771,129	55	257	Jicarilla
Keshena	2,180	Unallotted	231,680	17	99	Keshena
Kiowa	6,587	496,336	515,810	133	440	Kiowa
Klamath	1,387	138,779	1,002,594	41	184	Klamath
Menominee Mills	-	-	-	15	680	Menominee Mills
Mescalero	751	Unallotted	474,240	37	419	Mescalero
Mission	6,917	14,410	258,839	51	394	Mission
Navajo	44,118	Unallotted	13,423,305	810	3,116	Navajo
New York	4,523	-	-	6	53	New York
Osage	3,579	436,114	437,082	60	259	Osage
Paiute	663	616	233,319	13	242	Paiute
Pawnee	3,060	136,261	139,792	58	214	Pawnee



UNITS AS OF JANUARY 1, 1937

UNIT	POPULATION	LAND		PERSONNEL		UNIT
		Allotted Acres	Total Acres	REGULAR Number	TOTAL* Number	
Phoenix Sanatorium	-	-	81	23	27	Phoenix Sanatorium
Phoenix Agency and School	413	Unallotted	708	82	97	Phoenix Agency and Sch.
Pierre School	-	-	336	28	186	Pierre School
Pima	6,163	122,810	444,515	116	535	Pima
Pine Ridge	8,579	1,799,700	2,010,403	237	661	Pine Ridge
Pipestone	862	Unallotted	1,151	25	45	Pipestone
Potawatomi	1,942	37,195	38,058	10	242	Potawatomi
Quapaw	3,383	29,089	30,202	43	213	Quapaw
Red Lake	2,051	Unallotted	543,528	29	392	Red Lake
Rocky Boy's	713	Unallotted	57,117	28	96	Rocky Boy's
Rosebud	8,609	1,079,575	1,135,943	154	624	Rosebud
Sac & Fox	433	Unallotted	3,480	43	50	Sac & Fox
Sacramento	12,088	20,175	73,383	26	143	Sacramento
St. Louis Warehouse	-	-	-	9	9	St. Louis Warehouse
Salem	1,152	8,820	12,460	44	82	Salem
San Carlos	2,944	Unallotted	1,834,240	72	650	San Carlos
San Francisco Warehouse	-	-	-	3	4	San Francisco Warehouse
San Xavier San.	-	-	81	12	26	San Xavier San.
Sells	5,894	41,580	2,745,792	81	507	Sells
Seminole	577	Unallotted	29,354	6	19	Seminole
Sequoyah Training School	-	-	545	49	127	Sequoyah Training School
Shawnee	4,591	59,050	60,546	23	163	Shawnee
Shawnee San.	-	-	237	36	40	Shawnee San.
Sherman Institute	-	-	236	81	89	Sherman Institute
Shoshone	2,261	194,789	719,789	60	288	Shoshone
Sisseton	2,702	119,347	120,694	13	152	Sisseton
Standing Rock	3,837	2,328,414	2,431,809	80	405	Standing Rock
Tacoma Hospital	-	-	64	77	88	Tacoma Hospital
Taholah	3,009	207,329	230,008	26	201	Taholah
Tomah	9,291	2,165	3,831	18	37	Tomah
Tongue River	1,562	233,120	489,500	45	185	Tongue River
Truxton Canon	646	Unallotted	394,518	55	162	Truxton Canon
Tulalip	3,507	41,335	42,042	24	102	Tulalip
Turtle Mountain	6,337	202,420	202,621	59	194	Turtle Mountain
Uintah & Ouray	1,251	83,408	332,748	69	324	Uintah & Ouray
Umatilla	1,151	94,081	101,903	15	81	Umatilla
United Pueblos	12,149	1,619,690	2,044,313	402	1387	United Pueblos
Wahpeton School	-	-	261	39	50	Wahpeton
Warm Springs	1,005	134,520	456,435	37	311	Warm Springs
Western Shoshone	732	Unallotted	321,920	14	264	Western Shoshone
Winnebago	4,419	60,630	68,474	41	89	Winnebago
Yakima	2,921	365,998	788,442	42	320	Yakima
Miscellaneous	4,483	-	-	-	112	Miscellaneous
At Large and District	-	-	-	388	720	At Large and District
Washington Office	-	-	-	233	364	Washington Office
<u>Grand Total</u>	<u>373,274</u>	<u>19,935,726</u>	<u>52,287,619</u>	<u>6,583</u>	<u>26,406</u>	<u>Grand Total</u>

\* This number includes irregular workers and E.C.W., P.W.A., and rehabilitation personnel. Due to special jobs at particular agencies the figure may vary considerably within a short period.

PRESIDENT ROOSEVELT AFFIRMS PRINCIPLE OF CONSERVATION OF INDIAN  
ASSETS BY VETO OF PER CAPITA PAYMENT BILLS

Putting the seal of executive approval on the Indian Service policy of conserving Indian assets for productive uses, President Roosevelt has vetoed two bills providing per capita payments to Indians.

One of these bills would have permitted the payment from tribal funds of \$25 each to approximately 2,000 Chippewa Indians of the Red Lake (Minnesota) Reservation. The other bill would have distributed \$35 of tribal money to each of approximately 3,100 Seminoles of Oklahoma. These funds, while owned by the Indians, are held in trust by the Government and may not be expended without Congressional authority.

By disapproving these two bills which were passed in the last days of the session, President Roosevelt endorsed the stand taken by Secretary Ickes and Commissioner Collier in the matter of preserving and augmenting Indian capital assets. The Indian Service holds that these assets must be saved for uses contributing to Indian economic independence. Therefore, the distribution of such money for unconstructive purposes is discouraged under present-day Indian Service policy.

In the case of the Red Lake Indians the Department took the view that a per capita payment would jeopardize working capital essential to the conduct of the tribal lumbering industry, an important source of livelihood to these Indians. This danger, plus the absence of dire poverty, the Indian Service held to be sufficient reasons for advising Congress and the President to withhold distribution.

The Oklahoma Seminoles were held to be in somewhat the same category as far as immediate need is concerned, although in this case the earnings of the individual Indians are not as uniform or as dependable as those of the Red Lake Chippewas. Nevertheless the Indian Service seeks, by encouraging a policy of conservation, to bring the earnings of all Oklahoma Seminoles to a satisfactory level, thus relieving the Indians of the need for gifts on the one hand or expenditures of capital assets on the other.

Agitation for per capita distributions to Indians, from tribal funds, emanates from many sources, and because such payments sometimes seem to be justified by equity and by democratic tradition, refusal is occasionally fraught with tension. The Department steadily maintains, however, that future Indian welfare depends to a large extent on the building up of assets for investment in definitely productive enterprises.



Among the types of such income-producing investments to which the Government now lends encouragement and support is the plan (approved by Congress and the Interior Department) for using Cheyenne River tribal funds to buy North Dakota lands. A somewhat similar plan in Utah is pending. Pueblo Indians are now actually using tribal funds for land buying, for development of irrigation facilities and for acquisition of machinery and equipment, all of which are classified as "means of production." The use of common funds for revolving credit loans to individuals is particularly recommended as an avenue to economic improvement.

In the case of the Klamath Indians, further distribution of funds was frowned upon by the Government after a per capita payment was made two years ago. This year representatives of the tribe, working with Indian Service officials, drafted a plan whereby the sizeable Klamath funds will be devoted to gainful uses. This plan was approved during the last session of Congress.

Many other types of income-bearing investment in various parts of the country have been analyzed by Indian Service workers and by Indian tribal representatives, with a view to building Indian income and capital. Meanwhile the Indian Service is opposing the per capita distribution of tribal funds where no emergency need exists and the President's action in vetoing the Red Lake bill encourages this attitude.

\* \* \* \*

#### REORGANIZATION NEWS SINCE JULY 1, 1937

<u>Name</u>	<u>Agency</u>	<u>State</u>	<u>Election</u>	<u>Results</u>		<u>Date</u>
				<u>Yes</u>	<u>No</u>	
L'Anse	Great Lakes	Michigan	Charter	226	7	July 17
Lower Sioux	Pipestone	Minnesota	Charter	42	1	July 17
Prairie Island	Pipestone	Minnesota	Charter	39	3	July 23
Hannahville	Great Lakes	Michigan	Charter	42	0	August 21
Quileute	Taholah	Washington	Charter	37	3	August 21
Fort Belknap	Fort Belknap	Montana	Charter	277	150	August 25
Isabella	Tomah	Michigan	Charter	72	2	August 28
Jicarilla	Jicarilla	New Mexico	Charter	204	0	September 4
Colorado River	Colorado River	Arizona	Constitution	141	33	July 17
Wyandotte	Quapaw	Oklahoma	Constitution	156	0	July 24
Comanche	Kiowa	Oklahoma	Constitution	162	432	August 25
Hopland	Sacramento	California	Constitution	8	19	August 28
Salt River	Pima	Arizona	Constitution	56	126	September 3



## ADAPTATIONS OF ESKIMO CLOTHING CRAFT TO MEET MODERN MARKET DEMANDS

By Virgil R. Farrell,

Principal, U. S. Government School, Nome, Alaska.



A Group Of Eskimo Girls With Their Skin-Sewing Instructor  
At The Office Of Indian Affairs School, Nome, Alaska

In Nome, the well-dressed business man, the office girl, the young men and women going on a hike or a ski trip to the hills and the housewife going on her daily shopping trip have learned to appreciate the comfort, the serviceability and the beauty of well-designed and well-sewed Eskimo-made fur garments. Frequent requests from local people for more attractive parkas, mukluks, jackets and mittens caused the local representatives of the Office of Indian Affairs to give considerable time and study to the field of fur clothing and designing. A new parka was designed, put on the market and met with such approval as to clearly point the way for even greater possibilities. The new garment is not only in demand in Nome - word about this garment has spread, and every mail brings in new orders. We have inquiries from New York, California, South Dakota and all parts of the Territory of Alaska. Not only has a new parka been put on the market, but in addition, the market has been increased for "arctics" (a fur overshoe), fancy mukluks and mittens, Eskimo slippers and fur caps.

The old-styled parka was usually made of deerskin, tanned with the hair on. It was a combined coat and shirt-like garment, reaching almost to the knees, and having an attached hood which fitted over the head. The outer edge of the hood was finished with a ruff of dog, wolf, fox or wolverine fur. The woman's parkas differed from the man's in that the hood was made very full at the nape of the neck to provide a carrying place for a baby. The trimming of fur tassels and the edging of colored leather in geometric designs were more elaborate on the woman's parkas than on the man's. The woman's parkas were deeply cut up the sides so that the front and back appeared as flaps. These garments were pulled on and off over the head. All of the sewing was done with sinew.

The new-styled parka is made of baby faun skin, July faun skin or rabbit furs. They are about hip length, having an attached hood which fits over the head. This hood can be turned back to form a very beautiful collar. The outer edge of this hood has a ruff made of polar bear or wolf fur. The woman's and the man's parka are made from similar patterns, and fit trimly at the nape of the neck. Calfskin trimming, in a geometric design and in either black and white or tan and red color combination is used around the wrist and around the bottom of the garment. Fringing this calfskin is a narrow strip of wolf or polar bear fur. The garments are opened and closed by a zipper. They are double-lined with an inner lining of outing flannel and an outer lining of satin or sateen. All of the skins are carefully matched to secure effective design and color combinations.

This new garment has many of the outstanding characteristics of the old garment, such as the all-sinew sewing, the parka hood with its fur ruff and the characteristic Eskimo geometric designs for trimming. The fact that the new garment does not have to be pulled on and off over the head, opens and closes by a zipper, that it has a cloth lining, and is made of well-matched and graded furs, is of special appeal to our new market. The feature of prime importance is that each garment is tailor-made.

Our skin-sewing organization is a simple one. The Office of Indian Affairs School at Nome for the past three years has been teaching skin sewing and designing. Girls of the fifth, sixth, seventh and eighth grades are instructed one and one-half hours daily in this work. An expert native skin sewer is hired as instructor. Girls who have been in the class for two years or more are invited to work in the advanced class along with their mothers and older sisters. The advanced class is composed of older women in the village under the supervision of the skin-sewing instructor. Orders for garments are taken by the principal who in turn secures the cooperation of the native skin-sewing instructor. This instructor with the assistance of the sewer takes the measurements, makes the pattern, selects and matches the furs and supervises the sewing of the garments.

In the past the big problem of securing Eskimo garments in Nome has been the shortage of furs owned by the natives. To ask them to use their



own reindeer and other skins to make garments for someone else tended to deprive them of the materials necessary for their own clothing. Also the fact that they had so few furs of their own made it difficult to get enough matched furs to make attractive garments for the "white market." An agreement has been made with a local merchant whereby he furnishes all the material and pays a flat rate for each completed garment. The merchant secures the furs by trading with the Eskimo people along the coast from Barter Island to the Kuskokwim River.

This organization has been under way since November 13, 1936. Fifty-three Eskimo women are participating in the project. Eighty-two pairs of mukluks, sixty fur parkas, twelve pairs of fancy mittens, fourteen pairs of slippers, thirteen pairs of "arctics", three sleeping bags, fourteen Eskimo dolls and many other articles have been made.

Over \$1,500.00 has been paid to the sewers, and raw material to the value of \$5,000 has been utilized.

We conclude that here is a native industry in its infancy. With stimulation through an advertising program, with intelligent supervision on the part of experienced community workers and teachers, an "outside" market can be created for Eskimo garments. This industry can supplement the summer seasonal employment, giving the Eskimos an additional source of income. It can act as an incentive for improvement in methods and workmanship.

It is hoped that the development of this industry will make the Nome Eskimos increasingly self-sufficient. Wage-earning opportunities should compensate in part for the irrecoverable losses which they have suffered as a result of drastic changes in their mode of living since the coming of the white man.



The Collar On This Parka May Be Used As A Hood In Cold Weather



## INTERIOR DEPARTMENT REPORT ON SAFETY REVEALS STRIKING ACCIDENT FIGURES

Three bureaus of the Department of the Interior - the National Park Service, the Office of Indian Affairs and the Bureau of Reclamation - have reported to the Secretary of the Interior on safety and accident conditions in their bureaus and have set up proposals for a health and safety program.

The figures presented are an impressive argument for greater care in the prevention of accidents and their tragic accompaniment of wasted health, time, human hopes and money. Here are a few examples:
















From 1931 to 1935 the 1,244 Indian Service accident cases for employees which were sufficiently severe to cause loss of time and to be reported to the Compensation Commission cost the Government \$519,851, or \$418 per injured employee. This is reckoned on the basis of personal injury cost only and does not include the accompanying damage to property which usually runs four or five times the direct cost.

In 1935 the Indian Service spent \$138,510.88 for treatment and hospitalization of Indians - not Service employees - who were the victims of accidents. Sixty-two of these were fatal, and by 1936 this fatality figure had risen to 204. The cost figure given above does not include indirect costs, such as special vocational training for Indians permanently disabled. Such training often runs \$350 per person per year.
















It is true that the Indian Service offers particular hazards because of the variety of heavy indoor and outdoor machinery used. Nevertheless, the Indian Service accident rate is far higher than rates in private industries using comparable amounts and types of machinery, as is also the general accident rate throughout the Government service.

The graphic representation on the next page shows the relationship of the number of accidents to the number of Indian Service employees for 1931 to 1935 inclusive, and the same ratios for National Park Service employees. (The increase in number of employees in both services is accounted for by the addition of E.C.W. personnel.) The record of the National Park Service shows that its more than eight-fold increase in personnel has increased accidents only about sixty per cent. Indian Service personnel increased during the five-year period about 79 per cent; during the same period, the number of accidents rose less - about 56 per cent. The relationship of number of accidents to number of personnel in 1935 for the National Park Service was 486 accidents for 17,047 employees, or 2.8 per cent; in the Indian Service, there were 302 accidents for 13,060 employees, or 2.3 per cent.

OFFICE OF INDIAN AFFAIRS  
PICTOGRAPH SHOWING NUMBER OF EMPLOYEES  
NUMBER OF INJURIES AND COSTS  
FIVE YEAR PERIOD, 1931-1935

NUMBER OF EMPLOYEES				NUMBER OF INJURIES LOST TIME CASES				COST OF INJURIES			
	7,832		7,698		9,466		13,459		13,060		
	194		180		187		381		302		
	115,461		106,569		91,355		115,358		91,108	1931	1935
		1932	1933	1934	1935						

NATIONAL PARK SERVICE  
PICTOGRAPH SHOWING NUMBER OF EMPLOYEES  
NUMBER OF INJURIES AND COSTS  
FIVE YEAR PERIOD, 1931-1935

NUMBER OF EMPLOYEES				NUMBER OF INJURIES LOST TIME CASES				COST OF INJURIES			
	2,044		2,022		3,786		10,720		17,047		
	303		262		304		472		486		
	59,681		65,146		63,096		71,835		154,138	1931	1935
		1932	1933	1934	1935						

Recommendations contained in the report include the employment of a small staff whose entire time can be devoted to safety and inspection work, and to a strong, long-time program of safety and accident prevention throughout the Indian Service. It is urgently hoped that funds may be available for this work; whether or not such help is forthcoming, however, employees and Indians alike are urged to exercise constant vigilance to prevent injury to themselves and others.

Remember: One out of every forty-four Indian Service employees was in 1935: hurt badly enough to lose time in his work; and in some cases hurt badly enough to suffer permanent injury. And most of these injuries could have been prevented through caution and forethought.

\* \* \* \* \*

### SAFETY

By Leo Doud and George Thompson  
Pupils at the Lac du Flambeau School, Wisconsin.

Ten little Indians were working so fine,  
One broke his neck and then there were nine.

Nine little Indians were swinging on a gate,  
One fell off and then there were eight.

Eight little Indians looking toward heaven,  
One missed his step and then there were seven.

Seven little Indians were chopping up sticks,  
A stick flew up and then there were six.

Six little Indians were taking a dive,  
One struck his head and then there were five.

Five little Indians were repairing a door,  
One got a sliver and then there were four.

Four little Indians were climbing up a tree,  
One fell out and then there were three.

Three little Indians with a too-short shoe,  
One got a blister and then there were two.

Two little Indians were cleaning a gun,  
One pulled the trigger and then there was one.

One little Indian with eyes shining bright,  
He knew the Safety Rules were always right.



ALASKA REINDEER INDUSTRY TO BE ADMINISTERED BY  
INDIAN SERVICE EXCLUSIVELY FOR ALASKA NATIVES

A generation of factional strife in the far frozen north, comparable in drama and intensity with the cattle-sheep warfare of the American West, came to an end when President Roosevelt signed the "Reindeer Bill" passed at the last session of Congress which places administration of one of Alaska's major industries upon the shoulders of United States Indian Service officials.

The Bill, which authorizes appropriation of \$2,000,000 to purchase all white-owned reindeer interests on behalf of Alaska Eskimos and Indians, marks a vital step in the development of this all-important native industry. While the new burden constitutes small additional dollar responsibility compared to the more than two billion dollars of assets now supervised in 23 states and Alaska by the Indian Service, it nevertheless imposes a difficult responsibility because large areas of sparsely settled territory accentuate difficulties and hazards of a task upon which lives of thousands of natives depend.

As recently as July 1, management of the reindeer problem in Alaska devolved upon the Indian Service. The new law will add to this industry all of the properties hitherto owned and operated by white persons. In the future the Alaskan reindeer will be a native responsibility.

Commenting on the new task of the Indian Service, Commissioner Collier made this statement:

"The Alaskan reindeer industry, born in 1892, is now the basic source of food, clothing and support of a large percentage of natives. Because of the essential unproductiveness of arctic or sub-arctic Alaska, reindeer must continue to be the only stable source of food, clothing and to a lesser extent, of income for the native inhabitants of the reindeer regions.

"The areas occupied by 15,000 Eskimos and adapted to the raising of reindeer is that coastal region stretching from Demarcation Point on the Arctic Ocean to Ugashik on Bristol Bay near the base of the Alaska Peninsula. Reindeer also live on certain of the Aleutian Islands and on Kodiak Island and we hope also we may be able to graze them on other islands in southeastern Alaska and in certain parts of the interior.

"The 600,000 to 1,500,000 reindeer in these regions have sprung from 1,280 animals imported by the Government from Siberia between 1892 and 1902 to bolster the vanishing native foods. From 1914 to the present, white interests acquired reindeer now amounting to approximately one-fourth of the total. These non-native deer graze on ranges adjacent to those occupied by native deer or in many instances on the same range so intermixed as to precipitate serious and threatening situations with respect to the welfare of the natives and to the reindeer industry itself.

"Fundamentally, the interests of the natives, their methods of working, their business, human and life viewpoints and their languages are not those of an energetic white owner interested largely in profits. Suspicion, jealousy, charges of transgression and profiteering have developed. These conflicts could have been prevented because they are largely the result of fundamental but different points of view and racial experiences. Both natives and non-natives have suffered through the strife and the Government in its administration of native affairs has been seriously handicapped.

"Joint use of range and of handling facilities by whites and natives will now be abandoned and mixed herds will be abolished.

"The welfare of Eskimos and Indians of Alaska is a matter of continuous Federal concern. The industry now regained was lost to the natives by failure of the Federal Government in past years to keep faith with its wards. To resolve acute unrest, to insure social and economic security for these splendid people, to protect capital already invested by the Federal Government, we will now acquire all reindeer to which whites have title and will forbid the sale of live reindeer to anyone in Alaska but natives, except for slaughter. We will also regulate the range to protect grazing resources. With this accomplished, we think the natives of northern and western Alaska will attain economic security by possessing the one and only food industry their ancestral homelands can provide."

\* \* \* \*



WARRIORS



By Oscar Howe, Sioux, from Joe Creek, South Dakota.  
Pupil at the Santa Fe Indian School.



PAINTINGS DONE BY STUDENTS AT SANTA FE

INDIAN SCHOOL RECEIVE WIDE RECOGNITION

"Indians At Work" has reproduced from time to time photographs of some of the paintings by students at the Santa Fe Indian School. Perhaps our readers do not know the extent of the recognition which work done at the school studio has received. Below is a list of exhibits of the students' work during the school year 1936-37. All these exhibits were sent upon request of the exhibitor. Those marked "specially invited" were carefully selected shows to which only a limited number of American artists were invited to contribute.

San Francisco Museum of Art (Sponsored by Mrs. William Denman).  
Faulkner Memorial Gallery, Santa Barbara, California.  
Public Schools, San Jose, California.  
Central Coast Teachers Institute, Santa Cruz, California.  
International Children's Exhibit, Santa Rosa, California.  
Museum of Fine Arts, Stanford University, California.  
All-American Watercolor Show, New Jersey State Museum, Trenton  
(specially invited).  
The Watercolor Gallery, Goose Rocks Beach, Maine (specially invited).  
Syracuse University, New York.  
Berea College, Kentucky. (Held over two weeks by request.)  
Witte Memorial Museum, San Antonio, Texas.  
Hollins College, Virginia.  
Public Library, Little Rock, Arkansas.  
Germantown Friends School, Philadelphia, Pennsylvania. (Dorothy Canfield Fisher spoke at this exhibition.)  
Oneonta State Normal School, Oneonta, New York.  
Clarksville Public Schools, Clarksville, Pennsylvania.  
Greenville Public Schools, Greenville, Michigan.  
Roswell Public Schools, Roswell, New Mexico.  
Frederick Nelson's, Seattle, Washington. (Featured during Drama Week. Sponsored by Seattle Woman's Club.)  
U. S. Tacoma Hospital, Tacoma, Washington. (Sponsored by Mrs. John Alley.)  
University of Oklahoma, Norman, Oklahoma.  
Western State Teachers College, Gunnison, Colorado.  
Eastern Arts Association Convention, Hotel Pennsylvania, New York.  
(Sponsored by Mr. Pedro J. Lemos, Editor of School Arts.)  
Southeastern Arts Association Convention, Hotel Sir Walter, Raleigh, North Carolina. (Sponsored by Mr. Pedro J. Lemos.)

Western Arts Association Convention, Hotel Commodore Perry,  
Toledo, Ohio. (Sponsored by Mr. Pedro J. Lemos.)  
Morris Studios, Cleveland, Ohio.  
Fred Wilson's, Phoenix, Arizona.  
National Education Association Convention, Hotel Statler.  
Detroit, Michigan. (Sponsored by D. N. Pope,  
Secretary, New Mexico Education Association.)  
Meeting of National Association on Indian Affairs, St. Louis,  
Missouri. (Sponsored by Moris Burge.)  
Museum of New Mexico, Santa Fe. (Annual show.)  
New Mexico State Teachers' Convention, Albuquerque, New Mexico.  
Second National Exhibition of American Art, Rockefeller Center,  
New York. (Specially invited.)

Photographs of the work of the painting students of the Santa Fe  
Indian School and articles concerning it were invited by and published by:

School Arts Magazine, November 1936.

Art Education Today, Art Annual of Columbia University, 1937; El  
Palacio, Publication of the School of American Research, University of New  
Mexico and Museum of New Mexico, May 12-26, 1937.

The Civil Service Arts Quarterly of London has recently requested  
material.

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#### VISITORS TO THE WASHINGTON OFFICE

Recent visitors to the Washington Office have included: Charles  
L. Ellis, Superintendent of Osage Agency in Oklahoma; Alexander G. Hutton,  
Superintendent of Hopi Agency in Arizona; A. C. Monahan, Area Coordinator  
for Oklahoma District; and Adrian M. Landman, Superintendent of the Five  
Tribes Agency in Oklahoma.

\* \* \* \* \*

#### MORE PERSONNEL CHANGES

Allan G. Harper, formerly Field Representative in Charge of Indian  
Organization, has left the Indian Service to become Director of the Technical  
Cooperation - Bureau of Indian Affairs unit of the Soil Conservation Service,  
with headquarters at Denver, Colorado.

Dr. Joe Jennings, Superintendent of Indian Schools in South Dakota,  
has been detailed to Washington to take charge of the Organization Division.



## SIXTY INDIAN STUDENTS WORK IN MENOMINEE FORESTS DURING SUMMER

By J. H. Mitchell, Camp Supervisor

The work camp at Keshena, Wisconsin, for young Indian students from the Lake States area has finished a second successful summer. It was a CCC - ID undertaking and one which filled a long-felt need - a need for some employment outlet for advanced students who intend to continue their studies in the fall and who could not find employment elsewhere.

This past summer the group was a handpicked one: one hundred and sixty asked to be enrolled and only sixty could be chosen. School authorities at Haskell and Flandreau helped in the selection, which was made on the basis of ability and financial need. Eighteen was the minimum age requirement. Superintendents made the final selections. Half the number had been enrolled the previous summer.



CCC - ID Enrollee Group At Keshena, Wisconsin



The boys worked hard. The objective was control of the blister rust which attacks timber, achieved through the eradication of currant and gooseberry bushes in the forest. There was also a voluntary class in forestry which had the magnificent Menominee timber stand as a lesson-ground. A course in first-aid was a part of the required work for every student. There was ample time for a varied recreational program after working hours.

Student enrollees were under the supervision of an experienced camp manager who was wise enough to throw back upon the students themselves the responsibility of self-government through their own organization.

The boys were paid \$30.00 a month, \$5.00 of which they were paid direct and \$25.00 of which was sent to their agencies to be saved until September 1 for counseled expenditure. At the end of the season each student had some \$60.00 for the year's school needs.

Superintendent Ralph Fredenberg had much to do with the camp's success. Through his efforts Father Eberhart, in charge of the Catholic Indian School at Keshena, lent his best dormitory for housing the students and turned over to the camp also a splendidly equipped kitchen and mess hall.

It was a good summer for this fine group of boys.

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#### THE CAMP MARQUETTE CANTEEN

By A. E. Rehberg, Senior Foreman, CCC - ID  
Camp Marquette, Michigan

Soon after Camp Marquette was established in the Marquette National Forest, some nine miles away from the small town of Eckerman, Michigan, the need for a source of supply for small personal needs, such as tobacco, tooth paste, shaving cream, candy and the like, became apparent. The Enrolled Men's Canteen was organized at the camp to meet this need.

Since its beginning in 1935 the canteen's functions have broadened out in several directions.

The canteen is managed by enrolled men of the camp who are elected by the group at mass meetings. Its profits are used for recreational purposes and have been the means of buying such athletic equipment as baseball suits, balls, bats and mits. A moving picture show is given once a week. Two pool tables have been purchased by the canteen; also a piano for the use of the camp orchestra. A recent acquisition is a good radio.

The canteen has not only helped the camp's recreational program; it has also loaned funds to individuals in times of emergency. But perhaps its greatest benefit has been the training it has given a number of camp members in modern business practice.

## NAVAJO AND PUEBLO INDIAN DANCING

(Reprinted from the Indian Art Series of the New Mexico Association on Indian Affairs.)



Navajo Yeibichai Dancers At Gallup Ceremonial

In New Mexico and Arizona there are more than 75,000 Indians. Most of these people have been trained to dance from the time they were able to toddle; to sing, some of them, as many as four hundred songs from memory (for they have never recorded their songs); and to conform to the ancient formations of group dancing with solemnity and diligence - that rain may come to their dry earth and good may come to their people. Dancing is a serious matter with these men, women and even children. It is never taken lightly - and with but occasional exception never self-consciously. For the dance is symbolic of the obliteration of self - in a desire to make perfect a community effort, an effort that has been refined by centuries of dancers.

The Navajo still travels long miles over desert and mountain to attend the nine-day ceremonies - "sings" - where he reestablishes his social relations with his tribe. With almost four hundred years of Catholicism surrounding him, the Pueblo Indian still dances for rain in the way his ancestors danced. Little has changed.





The Bow And Arrow Dance

People paying their first visit to the Southwest are struck by the dignity and poise of these Indian men and women - driving their horses, hoeing their fields, baking their bread. Their highly-ordered dances reflect the orderliness of their lives. The erect, stalwart dignity of a line of dancers with their heads up and their chests out is the typical dance of the Southwest.

"The feeling for beauty is vitally connected with balance - balance of the body - and a sense of support, as in the case of columns," Ruskin wrote. These people have this balance - and because of it - health. It would be interesting to know the actual value Indians receive in the exercising of stomach, heart and lungs. When we see children four years old and women of eighty or more years dancing under a broiling sun all day long - without fatigue, with perfect relaxation of all muscles not actually in use - we know how simple and direct and vigorous their lives must be. Women dancing with their arms straight over their heads for twenty-two minutes, men who run home ten miles from a day's labor on the highway - because they like to run, dancers who can do 220 steps a minute for one hour without missing a beat of the music ...

In villages famous for their traditional dancing the old continue to be useful long past their given time in teaching the children to dance, to chant, to manage the drum. They are respected by all for their wisdom. And almost from infancy the child is made to feel his responsibility to the tribe. He shoulders this responsibility solemnly - and with joy in the perfection of his dancing part. He enters Government school a stalwart youngster, rich with songs and the ability to handle paints and designs. Grace in work and play and in relaxation are his at a very young age: the direct results of his religious life, the prayer of his people for good in all things - the prayer, actually, for beauty. "May I walk in beauty," the Navajo chants, "May my sons grow strong in beauty."

#### In A Dry Country The Religion Has Been Rain

The dance probably sprang of man's spontaneous leaping up and down with delight in the rain when it came - and anxiety for it when it did not.



For the Southwest is a land of rare water, and water is life. The fact that centuries ago the Indian regulated this jumping up and down into an orderly - a respect-demanding prayer both beseeching and appreciative - shows his deep intellectual insight into natural religion. Sir John Frazer suggests that the Salii, the priests of the old Italian god of vegetation, jumped high to make the grain grow high. In America the rain movements, the slow steady monotony, so rhythmical, of the dancers is an even more basic thought. Rather than the reality of corn these dancers will carry spruce, the rain-producing mountain spruce, if we are to believe our own logical scientists who advise the planting of trees to draw clouds to drought areas.

And as they dance with persistence rather than with excessive movement the dance is never exhausting. How rhythmically they have related it to the natural world in which they live is obvious in every movement of the ceremony. Much can be said about this sense of rhythm of motion - the river flowing, the rain falling, the wind blowing, the corn swaying, sheep moving, people moving, over vast stretches of desert, slowly, surely, persistently, eternally.

And the Indian faced with this world of reality, this little fruitful earth of the Southwest, has created a religion of fantasy, fantasy in which he can seek release from the drudgery of every-day life.

#### Nine-Day Cermonies Of The Navajos

After the first frost, "when the thunder sleeps", the nomadic Navajo awaits the message of the Mountain Chant. He and his family and his herds will travel to the "sing" - to listen to the nine-day telling of the origin of things, the wanderings of the ancient hero Dsilyidje Qacal who visits the House of the Butterfly, "places... roofed with light upheld by white spruce trees, lighted by rainbows, floored with sacred corn-pollen" - drama and song and all-night dancing while the hero crosses bridges of ice or cloud or rainbow, his way lighted with lightning, encountering blue and yellow and black and white bears. This involved myth is the



The Animal Dance Of The Pueblo Indians

personal possession of every Navajo - as known to him as the moving pattern of his workaday sheep. He himself may aid with the making of the sand paintings: under the ponderous direction of medicine men the picture in sand grows to enormous size, infinite detail. A sand painting can be 10' x 18', and every trickle of color, every small line is symbolic - and part of the medicine man's memory. There he must direct not only the construction of each of these large and involved pictures but also direct the inch-by-inch destruction of the pictures the moment they are completed. In this destruction lies the curing properties of the picture, as herbs are drunk, songs are chanted and the sacred sand placed on parts of the invalid's body for whom the "sing" has been called. No one knows the number of sand painting designs used but there probably are at least four hundred. Some designs die with the medicine man if he dies without a successor in his clan.

### The Dance - As Social Unity

These ceremonies lasting for many days are not essentially for healing. As in the Mountain Chant the importance of corn and rain are signalized, in the sacred hands of the Yeibitchai figure, in the voices of the medicine men chanting "with your moccasins of dark cloud, come to us! With the rainbow hanging high on the ends of your wings, come to us soaring." Sacred corn pollen is poured through the crack of the thumb and forefinger into the sand painting. This religious meeting of hundreds of Indians is a prayer for rain, for food - made majestic by the beauty of their dancing, the voices of their singers. Above all it is tribal unity, entertainment, fantasy.

### Drama, Humor, Serious Accuracy

Fantasy so easily becomes drama - conscious drama. As in the Mountain Chant the clowning characters, all but nude, daubed in white clay, wearing the spectacles and whiskers of the white race, elicit gales of laughter from the spectators as they dance around campfires - miles, hundreds of miles - from "civilization." We see in almost all Indian dances "characters" representative of solemn and controlled emotion, as well as the obviously humorous whose lot it is to entertain the crowd. The service these harmonious people, these graceful dancers, render their tribe is beyond measure. And as all members of the tribe are dancers, and critics of the dance, it is possible to realize the demand that is put upon performers who are engaged in sacred ceremony - ancient songs.

On the last night of the Night Chant there is one song in which the misplacement of one word ruins the ceremonial work of the preceding days and the ceremony comes to an immediate close. It is an artistic and physical test on which the life of a man may depend, the man who has called the "sing" that the pain that has stiffened him to the ground, will go. He too, must be perfect in his part even as the singers. For nine days and nights, facing death, wearing but a loin cloth and a blanket, he must arise and fulfill his part of the ceremony - whether in the shelter of the medicine





The Deer Dance

hogan or in the open. How important to invalid, singers and spectators is the complicated and intricate song:

The corn comes up, the rain descends,  
The cornplant comes therewith  
The rain descends, the corn comes up,  
The child-rain comes therewith.

The corn comes up, the rain descends,  
Vegetation comes therewith.  
The rain descends, the corn comes up,  
The pollen comes therewith.

(Matthews)

A test of will, of supreme control, of inner rhythm - while 500 or more spectators listen attentively ready to proclaim aloud the omitted syllable, the misplaced word that will make the long ceremony of many days valueless. There is no applause - Indians do not applaud - if the song is rendered perfectly, only a relaxation in the crowd is sensed by the unaware white man - drunk with the dancing and whooping of the masked figures, the strange stamping thud of the Yeibitchai.

These winter ceremonies of the Navajo take place in almost any section of the reservation. The patient for whom the "sing" is given must stand the cost of firewood and mutton for visitors, dancers and medicine men. Often a Navajo will save his money for years to finance this extensive hospitality that may also bring sight to his blind child. These great "sings" while of healing and crop-growing portent, are fundamentally the retelling of the origin of the tribe, enforcing the unity of the social group as brothers sharing a power which when brought together is a formidable enemy to evil, a strong prayer for good.



Medicinal objects used in the Night Chant require a year or more to collect. Plans must be laid in advance and carried out according to the season by performers in the ceremony. Great care to preserve the "living force" in the ceremonial objects must be taken. In procuring sacred buckskin the exit of the deer's breath must be closed with pollen; the stone knife must be perfect - "if it is broken it is like a dead man"; feathers should be obtained from living birds; eagles caught in traps; fledglings run down; pollen collected during the different seasons from the different directions. The whole ceremony is a study in minute perfection. The complex details are handled by the "old men" of the tribe - medicine men educated to recognize the worthy herbs of the vast reservation - many of them our own medicines in primary form.

### Feast Days In The Indian Pueblos

Returning to the Pueblo Indians - who dwell in villages not far from paved highways - at no time do we find such great communal activity as when they are preparing for one of their great ancestral ceremonies. On these "feast" days the villages present shining spectacles of newly painted blue doors and window sills; the fresh plastering of adobe houses, walls, church and kiva has gone on for days - the finger-marked swirls of adobe covering every building public or private. This outer clay is brought frequently from long distances - chosen for its color and moisture resistance, ranging from earthy reds to cool grays and almost silvery whites. Indoors the walls are similarly plastered and earth floors tamped to glass-like smoothness.

The plaza is swept and often temporary trees are planted for the animal dances. New clothes are bought and hairwashing is indulged in by every person in the village - a constant delight and a ceremonial necessity. Great stews are made and quantities of bread baked for all visitors. It is a period of generosity, hospitality and fraternity - three maxims sacred to the Indian. Welcomed to all houses are the hordes of visitors who warm themselves at the fires, eat at the expense of their unknown hosts - while masked dancers may come and go from house to house - dancing before the guests to bless the house of the owner - that it may have friendship and plenty forever.

At Zuni, usually in the early part of December, the Shalako ceremony is held. The visitation of the gods (for we have no other way to express the Zuni word "KoKo") is attended with great joy - while the people listen to the chanting of their origin and the migrations of their ancestors.

Masked dancers, appearing seasonally at Zuni, have definite characters. One is strongly impressed by the reaction of the villagers to these dancing symbols of human nature. For instance there is Kaklo: important, cantankerous, fastidious, noble and dignified - but above all fussy. A Zuni is called Kako if he has such a nature, just as inquisitive Zuni children are still called "Old Mrs. Stevenson" after the famous ethnologist of fifty years ago.

### Dramatic Characters - Ballet

It is highly probable that character masked dancers of the Southwest are but a few stages below actual drama with established plot. Songs change from year to year as they are made up spontaneously - filled with humor and current events to entertain spectators. There is an amazing repertoire of mimicry in the dances of Zuni - almost ballet. For instance, when twenty-one masked hunters, bows in hand, dance in a single line chanting without a drum, looking rhythmically from side to side - serious, intent, stealthy, cat-like, on the march. And another dance where two figures with their heads buried in a small fir tree turn around and around - lost, depicting graphically the migration of the people, seeking "the middle of the world." Two buckskin and turquoise-swathed figures, god-leaders, run distortedly with hesitant decided rhythm followed by a crowd of lost villagers - reenacting in a snowy dawn the coming up of the people from the underworld. Group drama. Possible because in the belief of the Zuni every man is Ko-Ko, every villager contains the germ of Power.

Dances are slowly and rarely changed. Rather they are perfected and perfected - an idea difficult for our world of individualism to grasp. One asks, where does the individual enter? And one can but reply by gazing on the expressionless faces of the unmasked dancers. Even the chorus of two hundred singing men will present no facial expression, no movement of the lips. Some songs have only an occasional word with the remainder of the melody being sung with throat sounds. These strange sounds, strange to the white man listening for the clear enunciation of each syllable, make it possible for the Indian to sing thirty-second notes. So fine is his ear, and so broad his imagination, words often become superfluous; and as most of the songs are ancient songs intimately known to the audience, words are dispensed with altogether and sound alone revealed in. The white man proclaims such music the baying of coyotes, senseless sound accompanying dramatic dancing.



Georgious Costuming Of The Animal Dance



It is difficult to understand why, in one night, a tribe will sing more than three hundred songs in the archaic language of an ancestral enemy unless, as Frances Densmore points out, songs are preferred in a language of broad vowel sounds. Words frequently are sung whose meanings are no longer known; and, bending his intellectual decorum to his sensual will, the Indian chooses words from different languages and combines them in his song - for sound content alone. The Indian uses sounds and words much as an artist uses colors, choosing them carefully and binding them together with those strange symbols of notes which can never be rendered on a keyed instrument, much as we try. Without stopping the drum, the rhythm will change from one song to the next, language changing also. Yet to our untutored ears such music is monotonous; the singers are quiet in expression, their half-opened and motionless mouths held at a steady position as throat muscles push the tone upward.

Indian music features no climax, no transcending final note. It is more apt to start high, continue in a strong rhythm, dropping into an abandoned stop as the chorus and the dancers walk off without further ado.

The fact that singers are frequently behind or before the accompanying drum seems discordant to the tourist. Frances Densmore has found that Indians are able to carry two rhythms simultaneously. She says: "The Indian trains his ear to distinguish sounds which we fail to notice."

While the social unity and individual integrity within the tribe depend greatly on ceremonial dancing, in closing we might note that some of the most beautiful traditional dances are nowadays given for exhibition purposes. Indians are intelligent people - fully aware of the art they possess, and their dances which originated under religious impulses, as with every race, are on the way to becoming art for art's sake.

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#### HOW AN OKLAHOMA COUNTY WAS NAMED

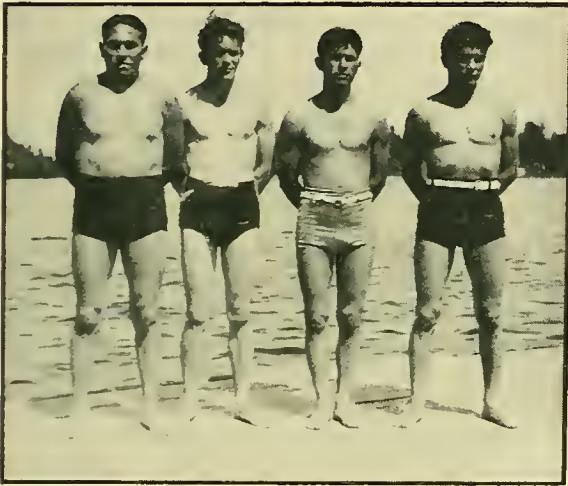
This story is told about the naming of an Oklahoma county, soon after the achievement of statehood:

"Near my father's home lived Clem Vann Rogers, the father of Will Rogers, who ran the local paper. One day a group of county notables met and told Rogers they planned to name the county Oologah after an Indian who had lived in the area. 'You can't', said Rogers. 'Why?' said his friends. 'Because there aren't enough O's in my type box to be using Oologah in my paper all the time.' And so the county was named Rogers." By Thomas P. Wilson. Taken from the Bulletin of the Minnequa Historical Society, Pueblo, Colorado.

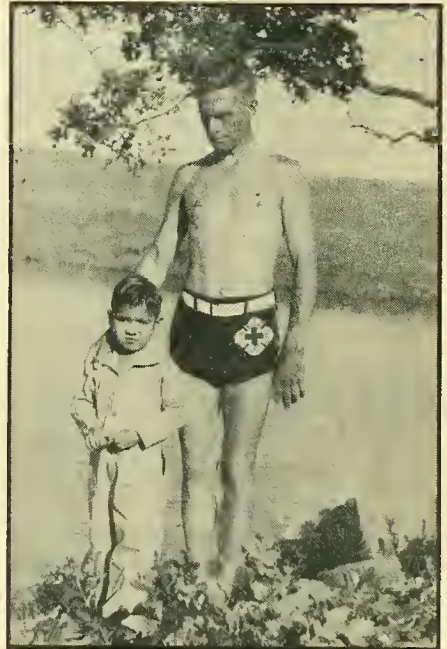


### TRAINING INDIANS IN SAFETY TECHNIQUE

The four young men, all enrollees in Indian CCC camps, whose photograph appears below were selected from the Northwest District to attend the American Red Cross Aquatic School at Hicks Lake, Olympia, Washington early in the summer. There they had ten days of intensive instruction in the handling of boats, safety technique, first-aid and life saving. All four received Red Cross certificates at the end of the course.



Below: Nicholas A. Tinker, CCC-ID Leader from Osage Agency in Oklahoma, who received a certificate from the Red Cross aquatic training school held at Lucerne, Eureka Springs, in Arkansas during the summer.



Above: Edgar Simmons, of Warm Springs Agency, Oregon; Charles Hall of Colville Agency, Washington; Lloyd Hatch of Tulalip Agency, Washington; and Orville Olney of Yakima Agency, Washington.

## PEOPLE SAID IT COULDN'T BE DONE

By Elizabeth Hart, Home Extension Agent, Pima Agency, Arizona.



Women Of Sacaton Flats Displaying  
Their Quilts. Community House In  
The Background.

Prospects did look poor for community work - as poor as the alkaline soil upon which the small community was built. About twenty-five families comprise this little community of Sacaton Flats. In January 1935 Robert Lewis, Indian Farm Aid, and I visited every family. From most angles it looked hopeless. Plans for a home extension club were discussed. Frankly, the response was apathetic, except for one young woman who promised to help.

In June a meeting was called. Seven women came. Plans were made for a food preservation meeting in July.

Eight women attended this meeting, which was held under a tree for lack of a better place.

"Could a community house be built?" This question was put up to the group and was the subject of excited discussion until August when seven women and five men met with the home extension agent to formulate a plan. In October, an old road-crew shed was torn down and hauled to the selected spot of freshly-cleared desert. The building was reassembled. The men worked for canvas to cover windows, for roofing material, for a stove. From scrap lumber a dish cupboard, a table and benches were made. The men did the work; the women prepared the meals. All of this was done by Indians, was directed by Indians and is being used by Indians.

A community garden was cleared, leveled and planted; a culvert was put across the road; and ditches were dug to carry life to the garden - water. But the garden had an unhappy ending: rabbits came in hordes.

The club grew slowly, but it grew, and with it community pride. Men and women used the building for meetings. Community dinners were served; the women never let an opportunity go by. They had food stands at fiestas and rodeos and the money bags grew fatter and fatter.

Trees were planted. A huge and very substantial shelter was built to give shade for out-of-door activities, such as the July 1936 food preservation meeting. Dishes and cooking utensils were secured. Some condemned school desks were arranged under the shelter.



Through the cooperation of WPA a sanitary privy was built and paid for out of club funds. The club woodpile grew. The yard was raked and planted. A rabbit fence and another community garden are planned as soon as water is assured. Screens for the present house, a new and larger house, and a community canning center are some of the latest plans.

The thirty-one members of the home extension club are doing wonders with the "better bedding" project; 159 quilts and comforts have been completed during the past year. Because of the achievements of this group, other groups have been organized and many clubs have done better work. They will try any worth-while project - who knows what will come next?

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### PAPAGOS KEEP UP FARM TASKS IN SPITE OF WAGE WORK

By Theodore B. Hall, Superintendent of Sells Agency, Arizona.

In June many Papagos left their E.C.W. and other jobs to go home for the wheat harvest, look after cattle and get ready for the summer planting. Although this caused the agency some trouble in finding new men, because most of the jobs must be completed by June 30th, it made me very happy. It made me happy because some have been afraid the people were neglecting the fields and the cattle to work at jobs which everyone knows will not last always. The work of developing wells and building roads and charcos is very important and these things are all needed to help make the land better, but we must also manage to keep up our regular planting and harvesting and look after the cattle.

When this work is all over and there are not many jobs on the reservation, most of the people will have to depend on the fields, the cattle and the wild things we gather to eat, for a living. So it makes me very happy to know that the people are not forgetting to look after their fields and cattle.

In driving over the reservation, I notice that most of the giant cactus are bearing fruit, which is beginning to ripen in some places. I hope everyone will gather and make use of as much of this good fruit as possible.

During the past year I have seen several new implements on the reservation and I am glad to know that most of the people who work on the jobs are using part of their money to buy harness, wagons, plows and other tools needed to help them make a living.

(From editorial in Aw-O-Tahm Ah-Pa-Tac (Papago Progress))

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## SCREENING HOUSES THROUGH HORSEMANSHIP

By Ralph S. Hicks, Teacher, Carrizo Day School Community,

Mescalero Reservation, New Mexico



Peter Gaines, Harry Cojo And  
Tony Apache Pause In Their  
Work Of Peeling Posts.

The Carrizo District of the Mescalero Apache Reservation is a new community, built during the winter of 1936-37. Sixteen families moved in during the spring.

The men of the community had been working on a rodent control program. As it drew to a close, and it became apparent that the men would have time on their hands, I suggested to my Indian friends the possibility of holding some sort of celebration. As the idea took form it became evident that the celebration would be in the nature of a two-day rodeo, augmented by Indian dances. The

nearness of a well-known summer resort at Ruidoso insured an audience. The proceeds from the admission fees would, we hoped, make a little money for our community chest. We had been casting around for some way to finance the purchase of screens for the new homes. The people of the community felt that a rodeo was something they could do well and something which visitors would be glad to pay to see.

On July 30 we held our first meeting to discuss plans. An open, sunny hilltop gave us a fine natural site. John Shanta, the Carrizo member of the Mescalero Indian Council, was made chairman.

By the night of August 3 over 130 post holes had been dug; 130 posts had been cut, hauled, and set. A few days later the chutes were built and over 600 pine poles had been set to form the corrals and arena fences. The arena was 150 feet wide and 300 feet long; and the back corrals were large enough to hold about one hundred head of cattle and horses. A timekeeper's stand, an announcer's stand and a refreshment booth completed the equipment.

The women helped too. Mrs. Harry Cojo acted as cook for the construction crew; Mrs. Hicks, housekeeper for the day school, and Mrs. Franklin Torres baked over 1,100 doughnuts to sell; Mrs. Peter Gaines and Mrs. Eugene Botella baked over 100 loaves of Indian bread. On the great day, Jessie and Rosemary Hicks made the coffee.

Doing all this construction work within two weeks' time was a really gruelling job. Frankly, I had been somewhat dubious as to whether the community could arrange so ambitious an undertaking within so short a time. I think that the planning and carrying out of the construction work and the planning for the rodeo program was one of the finest pieces of neighborhood cooperation that I have ever seen. These people worked day and night without a word of bickering or complaint. And everything was ready on time.

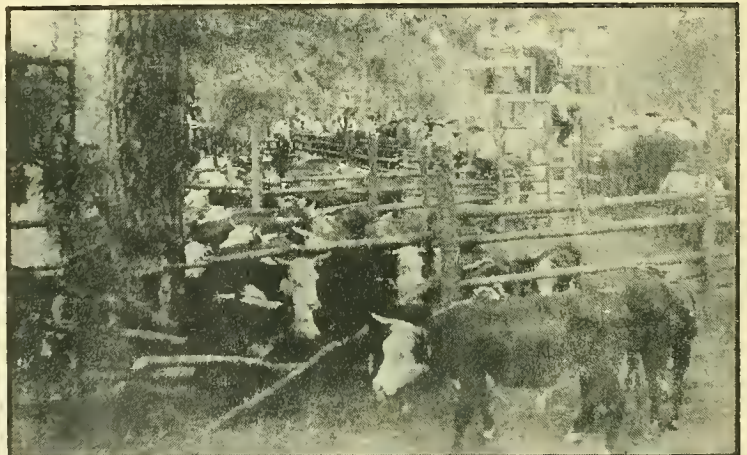
Advertising had been carefully carried out and proved to have been worth while. Visitors came from California, Arizona, Old Mexico and from Texas to see our show, staying the week-end at the Ruidoso resort. Moreover, they liked it; in fact one patron said that it was the best show of its kind he had ever seen. And the question, "When will you have another one?" was heard on every hand.

I want to list the men and women, and young people also, who helped to make the rodeo a success. John Shanta was manager; David King was announcer. Arena judges were: Leon Botella, Victor Randall, and Gabriel Fetty. The timer, aptly enough, was Frank Second. Jake Cojo, John Zuazua, Franklin Torres and Sam Randall had charge of tickets. Myrtle E. Hicks was cashier. The writer managed the advertising and finance.

The corrals and chutes were in charge of Eugene Botella, Howard Botella, Peter Gaines, Frank Marden and Henry Shields; and the refreshment stand was managed by Ella Cojo, Harry Cojo, Bessie Antoine, David Antoine, Jesse Hicks and Rosemary Hicks.

The program included a little of almost everything. We had parades, bow and arrow shooting for both men and women, a women's Indian ball game, sack races, potato races, tugs of war, bronco riding, steer riding, roping, wild cow milking, horse races and Indian dances. Winners in the arena events were:

First Day, bronco riding: Reuben Sampson, first; George Carlyle, second; and James Enjady, third. Second Day, bronco riding: Wayne Enjady, first; Therman Enjady, second.



The Back Corrals Were Large Enough  
To Hold 100 Head Of Stock





Twenty-Six Riders Entered  
The Second Day's Events

Enjady, 25 seconds; and Wallace Enjady, 26 seconds.

First Day, wild cow milking: William Peso and Lawrence Big Rope, 58 seconds. Second Day, wild cow milking: William Peso and Lawrence Big Rope, 37 seconds; and John Enjady, 45 seconds.

Second Day, cigarette race: William Peso, first; and Wallace Enjady, second.

Receipts amounted to \$324.15, of which \$80.25 was paid out in prizes. General expenses came to \$128.78, leaving a net profit of \$115.12 for the community fund.

This rodeo was the first Carrizo Community undertaking. That it was a success is a fine thing, of course; but to me, the most gratifying feature of all was that the community stood on its own feet throughout. Except for the loan of an E.C.W. truck for hauling posts, not a cent of outside help was used. The Carrizo Apaches gave a good show, made it pay and gave surrounding communities a splendid demonstration of a successful enterprise.



Arena Officials - Victor Randall,  
Leon Botella And Gabriel Fetty

First Day, steer riding: John Enjady, first; Reuben Sampson, second; Bernard Dolan, third. Second Day, steer riding: John Enjady, first; Bernard Dolan, second; James Enjady, third.

First Day, calf roping: Woodrow Wilson, 35 seconds.

First Day, goat roping: Victor Randall, 27 seconds. Second Day, goat roping: William Peso, 24 seconds; John



REGULATIONS APPROVED BY BLACKFEET TRIBAL COUNCIL

WILL BENEFIT GLACIER PARK WILD LIFE

Hunting regulations now in effect on the Blackfeet Indian Reservation adjoining Glacier National Park indicate that the Blackfeet have a strong determination to conserve wild life.

Under the regulations, approved by the Indian Tribal Council and the United States Indian Service, there is an absolute closed season on mountain sheep and moose and a two-month open season each year on elk and deer, during which time only members of the tribe will be permitted to slaughter one of these animals. Until adoption of these regulations, there was no closed season and no bag limit.

These restrictions, Superintendent Scoyen of Glacier National Park says, will result in park game being protected on their winter range with a consequent increase in wild life on the summer range in the park available for the observation of visitors. The overflow from the park to the reservation will also become larger each year, making more animals available for hunters.

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SURVEY REVEALS PUZZLING DEGREE OF INCIDENCE OF RHEUMATIC HEART DISEASE  
AMONG INDIAN CHILDREN OF MONTANA AND WYOMING

"... It is remarkable to find a higher prevalence (of rheumatic heart disease) in relatively dry Montana and Wyoming (normal annual precipitation from 10 to 15 inches) among rural Indian children than that found among urban children in the vicinity of New York City (normal annual precipitation 45 inches). This suggests that either a high susceptibility exists for the disease ... on the part of some Indians or that something is present in their living conditions that is particularly conducive to the spread of the disease. Whatever such factors may be, they remain to be analyzed. Attention may be called, however, to the fact that although the Indians included in this survey represent a rural (as opposed to an urban) population, the degree of crowding that must occur during the winter months among their family groups probably rivals or even exceeds that found within tenement houses in city slums; for the Indian family group often includes three generations, their winter dwelling is generally a one-room affair, and Montana winters are long."

(From page 2100 of the July 19, 1937 issue of the Journal of the American Medical Association: "Climate and Rheumatic Heart Disease - A Survey among American Indian School Children in Northern and Southern Localities." By John R. Paul, M. D., and George L. Dixon, M. D., Tucson, Arizona.)

## EDITORIAL OPINION OF FIFTY-THREE YEARS AGO

In the Indian Office files in Washington is an old scrapbook of newspaper clippings. Some of them are absorbingly interesting. Below is what was evidently an editorial forecasting and urging the break-up of the Sioux domain.

The clipping unfortunately does not show the date nor the name of the newspaper from which it was taken. Since other clippings in the book are dated 1883 and 1884, it is reasonable to assume that the quotation below is of approximately the same date.

### "The Future Of Reservations

"The problem of the great Sioux Reservation shows some of the intricacies of the Indian question. By the last official estimates the Indian reservations in the United States include 135,998,101 acres of land - an area, in the aggregate, of 212,497 square miles. The number of Indians in the United States, exclusive of those in Alaska is 265,565. In other words, each Indian has on the average nearly a square mile of territory. Perhaps it will convey the idea a little more clearly to say that an area as large as that of all the New-England, and Middle States combined, with Maryland and three-fourths of Ohio added, is held under existing treaties and acts of Congress, for the maintenance and use of a population not so large as that of the city of Cincinnati at the census of 1880. Nearly one-fifth of this area is contained in the Indian Territory where the Indians have been organized into a condition of society resembling that of white civilization. Of the rest it is not to be forgotten that a large proportion is unfit for cultivation and that it would be obviously unfair to compare, acre by acre, land which can be used only for hunting and here and there for pasturage, with land capable of cultivation.

"While the Indian domain, when expressed in figures, seems greater and more valuable than it really is, the fact remains that a vast territory, for greater than the needs of the people to whom it is devoted, is locked up by treaty and statute, and the time is not far distant when some systematic and just policy should be devised of dealing with this troublesome question. It is absurd and unreasonable to suppose that, as the tide of immigration crosses the continent, the white races can be kept out of favored regions simply because when they were of no value to us they were deeded by the Government to some petty tribe. The logic of progress is against any such idea. Our statesmen must see to it that the rights of Indian owners are respected, that they get an equivalent for their property. A Government like ours cannot do injustice to any one, least of all to the Indians, who are completely at its mercy. But it is no more reasonable to suppose that in the future the great Indian reservations, disproportioned to the wants of their tribes, can be kept intact than to suppose that a single obstinate property-holder can prevent the building of a railroad.



"The great Sioux Reservation is a good case in point. According to the Commissioner of Indian Affairs, this contains 48,000 square miles - an area larger than the State of New York - with a population of about 24,000 inhabitants, or about one to every two square miles. The total number of acres cultivated on the reservation is only 3,484, and most of these can hardly be said to be cultivated. Lying between the Missouri River and the Black Hills in western Dakota, the bulk of the reservation stands as a barrier, isolating the Black Hills and preventing the Dakota Central and Milwaukee and St. Paul railroads from building to the west and the Northern Pacific from building southward. A Senate committee proposes that 10,000,000 acres, making a strip more than 100 miles wide westward from the Missouri to the Black Hills and another northward to the Northern Pacific, be thrown open for settlement, the money received for its sale to be held perpetually by the Government as a fund for the benefit of the Sioux, who are also to receive cattle and farming utensils.

"There can be no question that a measure like this is in the interest of civilization. But it is satisfactory to see that the committee has been especially careful of the rights of the Sioux. The provision of the treaty of 1863, disregarded in the Black Hills treaty of 1876, that all treaties must be ratified by three-fourths of the adults of the tribe, was disregarded also in the agreement of last year for the cession of this territory. That agreement having been set aside, the Senate bill now provides for the assent of three-fourths of the adults. This ought to prevent a repetition of the frauds charged against the former agreement. But the Indians are troublesome persons to bargain with. They are apt to deny having made a bargain if they think they can get better terms by doing so, and can raise their prices as fast as white men. This adds to the difficulties of the reservation question which bid fair to increase as time goes on."

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### A LITTLE PIMA GIRL GOES VISITING

By Frances Johnson

Pima Reservation, Arizona.

A long time ago we went to the Maricopa Reservation to see our cousin. We saw everything there that we don't see around here. We ate everything there because they had a feast. They had everything there, they sold everything too. We came back the next morning. It was on Fourth of July and that was all I did.

(Reprinted from Salt River Sentinel.)

## THE BUFFALO TELLER SPEAKS AGAIN

By Herbert Holy Elk

Wanblee, South Dakota

Once, during a time when the buffalo had been scarce and the people were troubled, a party of Sioux hunters set out. They hunted until they were weary, and found no buffalo. Finally they dismounted at a small knoll to rest and smoke. One of the hunters discovered a locust in the grass at his feet. (Now the locust was the Indians' friend, not a menace. He was said to know where the buffalo could be found.) So these Sioux hunters collected trinkets, arrows, and tobacco, laid them beside the locust, and daubed him with paint. "Grandfather locust", said the leader of the party, "we offer you these gifts. Buffalo Teller, point out to us the direction where the nearest herd of buffalo roam." The locust circled, cut a few capers and then pointed with his horns straight south. They sent a scout in that direction. In a short time he returned. "Speak the truth", said his fellow-hunters. He rose and gestured: "Over the hill in the valley is a herd of buffalo", he said. "Hayee," said the hunters. "Once more old and young shall eat!" And in truth they found the buffalo where the locust had pointed.

About a year ago, when the dust storms and drought were helping the depression and the prairies were a mass of yellowish dying grass, many white farmers moved and went to the western coast. It appeared as if nothing would grow here again. But today grass has come again and there are good prospects of raising grain and feed. It has rained and it will rain again.

Today a handful of old Indians were talking under the shade of a building. They found a locust in the grass. "Let us ask him where we can make a living", said one. "Let us see if he will point to the western states and the western coasts where our white brothers went. We will ask him where we should go to make a living."

The locust danced about, twitching his horns here and there; finally he pointed straight down. He seemed to say, "Till the land here. Raise gardens; raise grain and corn; milk the cows; feed the chickens; raise livestock. Mother Earth straight down will give you all these - here in your own country."

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## YAHOLA, AGED CREEK LEADER, DIES SEPTEMBER 3.

On September 3, 1937, William Green Yahola, famous Creek leader, died. He was one of the few surviving members of the council which governed the Creek Indians before Oklahoma's statehood. He had represented his people on many occasions and was famed for his ability as an orator.



CCC - ID ACTIVITIES AT PAWNEE AGENCY, OKLAHOMA



Impounding Dam Construction - Otoe Reservation



Impounding Dam Construction - Kaw Reservation

## A TRAINING SCHOOL FOR ROAD WORK AT TRUXTON CAÑON, ARIZONA

By Cecil C. Edwards, Senior Clerk

At the Truxton Cañon Agency, Isadore Feinstein, road engineer, has been conducting a training school for the benefit of the Indians and white men working on roads. Others who are interested have been invited to attend these meetings, which have been held each Wednesday evening for one hour. Attendance is voluntary. The average attendance from November 15, 1936, to the present time has been 15 and has been as high as 21. Various subjects which are of interest to those who are building roads are discussed.

Mr. Feinstein has charge of the meetings and has given lectures dealing with modern highway location, design and construction in line with the type of highway being constructed by the road department; also instructions in stone masonry work, demonstrated with blocks of wood. A short course in trigonometry has also been given. It is planned to continue this course indefinitely, at least until all features of road location and construction have been covered and discussed.

The men take a great interest in these meetings. Immediate results have been evident. The survey party, for example, consists of three full-blood Indians.

With the exception of a few of the skilled positions, the road work is being carried on by Indians, all of whom are full-bloods. It is the hope of those in charge to train the Indians eventually to handle skilled positions, either in the Service or with outside contractors on similar work.

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### COVER PAGE PICTURE

On the cover page of this issue of "Indians At Work" appears a view of Bull Lake on the Wind River Reservation in Wyoming. This picture was taken from an album of Shoshone pictures which was submitted for use in "Indians At Work." Mr. H. L. Dennler took this photograph of Bull Lake.



## FROM CIVILIAN CONSERVATION CORPS - INDIAN DIVISION REPORTS

Summer Family Camps At Fort Peck (Montana) Upon going over a recent bulletin received from the Washington Office, dealing with Sun Tanning, I have at last found something upon which it is not necessary to caution the enrollees of this reservation. We are all naturally dark-skinned and there is already a tendency to avoid further tanning.

I came across several cases of "Summer Complaint" among the children of the camps. They were soon taken care of after cautioning the mothers of their care. The mothers usually say, "It must be something he ate." How true! One of the foremen told me, "I saw the kid eating raw biscuit dough yesterday, just like it was good."

Normally there isn't a finer place in the world for the Indian families than right in the summer family camps because here they have sunshine, fresh air and water. Sometimes they have small wild game and a few wild fruits such as Juneberries and Choke-cherries. Alvy B. Casper, Camp Assistant.

Anthrax Control At Winnebago (Nebraska) This work consists of sanitary measures taken to aid in the checking of one of the most dreaded diseases of live-stock. Anthrax has destroyed a comparatively large number of valuable horses and cattle in Knox County. G. H. Gregory, Senior Foreman.

Blister Rust Control Work At Keshena (Wisconsin) The student blis-

ter rust control crew finished work in the Neopit area. Approximately 250 acres of young pine were protected in this stand. Quite a heavy infection center was also located in this stand while the crews were working in it. This made the work of very great importance and the students did a real good job of it.

Two miles of the Bass Lake Truck Trail have been graveled. The gravel is of a poor quality but it is working into the clay roadbed to form a good surface. Walter Ridlington.

Work On Trailers At Fort Berthold (Montana) During the past few weeks we have been working on trailers which are to be used by CCC employees who are working on truck trails. There are four under construction at the present time. The frames and the sidings have been completed. We are working on the inside of the trailers. For the roofing ply-wood is being used and also rubberoid. We oiled the inside and outside of the roofing. The outside is being painted green. Byron H. Wilde.

Erosion Control Project At Mission (California) Work was resumed on the erosion control project where a series of four rock check dams have been under construction. Three of these had been completed and the fourth is partially done.

All the men have taken a particular interest in this project as they realize the necessity of con-

serving the small area of meadow land available on this reservation. Consequently, during the summer shut-down when a storm threatened, the crew went out on their own time and put in three days putting the partially completed dam in shape to withstand the expected storm. James F. O'Connor.

Fire Suppression At Colville (Washington) We have wood cylinders and scales which we use to determine the humidity of the air and are keeping a daily record. The humidity has been rising and falling as the temperature ranges between seventy-two and eighty-five degrees. We are keeping this record to determine such dates as when the danger of fires would be the most destructive to our forests. We have been quite fortunate in not having any fires of any damage recently. Ray Toulou, Camp Assistant.

Rainfall Beneficial To Forest Reserve At Choctaw-Chickasaw Sanatorium (Oklahoma) We had 5.94 inches of rainfall the early part of this week, as per the gauge at the Choctaw-Chickasaw Sanatorium plant. This rain was needed and will be very beneficial to the Forest Reserve. We also had 1.62 inches of rainfall later in the week.

Considerable timber was ruined last year because of the drought. We have had no drought this year, but have had some very hot and dry weather. We do not believe, however, that any timber was ruined this year. Dr. William Van Cleave, Superintendent.

Fire Suppression At Wind River (Wyoming) Two days were spent in fighting a small fire at Mexican Pass. The fire was under control in twelve hours but some men remained on fire duty to

see that it didn't break out again. Only the last two days of this week were spent on the main projects. The bridge crew spent one day in the mountains getting timber for the bridges. A crew of men started to build the concrete bridge at Teapot Draw. John Gloyne.

Plans For Canals And Dam Completed At Navajo (Arizona) Plans have been completed on both the Lukachukai diversion dam and the Tohtso irrigation canal. Plans are also being prepared for the Lukachukai Canal. The men are very much interested in these jobs. M. M. Hutchinson, Assistant Engineer.

Camp Maintenance. All the boys are interested in their kitchen work. The boys are learning and doing good work. They serve an average of 465 meals per day. They are anxious to get uniforms to wear in the kitchen and dining room. The new mess hall is nearing completion. Jimmie White Cloud and Woody Bahe.

New Reservoir To Be Built At Fort Belknap (Montana) Rodman W. Chamberlin, assisted by P. Courchene and J. Adams, spent a week in the field running topography of the reservoir area to determine the area and capacity of the reservoir for the site on Lone Tree Creek, having a proposed natural spillway. Detail topography for the proposed natural spillway will be run next week. The reservoir for this site will cover a relatively large area and will be rather shallow considering the storage capacity, but the reduced cost of a natural spillway, as compared to a concrete shut spillway, providing it is suitable, may warrant the choice.



The instrumentman spent three days of the week in the camp drafting room on this project. Paul A. Blair, Instrumentman.

Pest Control Work At Pine Ridge (South Dakota) Grasshopper Control: The work went on this week as usual; however, we did not poison as many acres this week as we have done in the past because the project is about over for this season. We are rather picking up loose ends. This necessitates much driving. J. W. Irving.

Prairie Dog Control: We are over the northwestern part of the reservation. We are now working toward the southern part. We find new prairie dogs in the old dog towns and some new towns - but very small. Shields Thunder Bull.

Work At Colorado River (Arizona) This week we finished stringing and tying all the wire on the iron poles. This was somewhat of a relief as considerable trouble was experienced in raising and tying the wire in this section of the line.

We found it necessary to brace the arms on all corner pipe poles as the natural weight and strain of the wire on the inside of the curve has a tendency to pull the arms down and out of alignment, caused from the rake of these poles. For bracing we intend to use two wraps of .148" galvanized iron wire around the ends of the arm pulled down to an additional guy band and thimbles placed 20" below the arm. This, we believe, will be as economical and serviceable as a special brace. A. M. Chisholm.

Meeting At Osage (Oklahoma) A monthly meeting was held in August, with an attendance of approximately 120 present. The local traffic officer, Mr. O. W. Henson, gave a very good talk on state and city traffic regulations.

The different projects are advancing as much as could be expected under the present weather conditions. However, recently, we were fortunate in receiving an excellent rain which will improve the working conditions to a great extent. William H. Labodie.

Activities At Shawnee (Oklahoma) We had a fairly active week and completed two large terrace outlet structures, one being a 15-foot weir and the other outlet structure having a 17-foot weir - each having a depth of four feet when completed.

The digging of the baffle pits for the terrace outlet structures has been somewhat slow due to the dry weather during the summer. The ground is dry and hard. We also completed 140 feet of channel construction during the week.

We had our usual Safety Program Meeting and due to the recent heat wave, the discussion of sunstroke and heat exhaustion was taken up, including the preservation of man-power. Alex Cadue, Assistant Leader.

The Kickapoo CCC crew completed two baffles this week and also did some channel construction work. The men have been working steadily, endeavoring to complete the work. G. Kishketon.

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